

EVEL
ONE

The Anglican Digest

*The most widely-read publication
in the Anglican Communion*



Lent 1993

*An Episcopal miscellany
reflecting the ministry of the faithful
throughout the Anglican Communion.*

THE ANGLICAN DIGEST

ISSN 0003-3278

Vol. 35, No. 1

Chairman of the Board

The Rt Rev Edward L. Salmon, Jr
Bishop of South Carolina

Editor

The Rev C. Frederick Barbee
The Church of St Michael and St George
P.O. Box 11887, St Louis, MO 63105
314-721-1502 or FAX 314-721-4670

Mrs. Joanne Way, Editorial Administrator

Advertising, Business, and Circulation Inquiries to Hillspeak

100 Skyline Drive, Eureka Springs, AR
72632-9705 phone: 501-253-9701
or Toll-free 1-800-572-7929

Capt W.R. Swindells, Resident Manager

The Anglican Digest is published bimonthly by SPEAK, the Society for Promoting and Encouraging the Arts and Knowledge (of the Anglican Communion) at Eureka Springs, Arkansas. Board of Trustees: Chairman, The Rt Rev Edward L. Salmon Jr; Vice-Chairman, The Rev Canon James P. DeWolfe Jr, Fort Worth, Texas; The Rt Rev John C. Buchanan, Kansas City, Missouri; Dr Jacqueline Douglas, Fayetteville, Arkansas; The Rev Canon William F. Geisler, San Francisco, California; The Most Rev Reginald Hollis, Orlando, Florida; Mr Ralph E. Lee, Sumter, South Carolina; and The Ven Richard F. Milwee, Little Rock, Arkansas.

The Anglican Digest is sent to anyone who desires to receive it. TAD is supported solely by contributions and a limited number of advertisements of organizations which, like TAD, seek to serve the Anglican Communion. Opinions expressed in articles in *The Anglican Digest* are those of the authors and do not necessarily represent those of its Board of Trustees.

© 1993 SPEAK, All Rights Reserved.

Contents



THE ARCHBISHOP'S VOICE 61

Choir of Westminster Abbey 6

Hollywood's Poison Factory 8

Another FAX from Screwtape 13

Eucharistic Truth 19

White Already to Harvest 25

Sexual Abuse and the Atonement 45

And In All Places 49

We Recommend 55

Tracts for These Times 60

Covers

Front Cover: Trinity Cathedral, Little Rock (see page 25)

Back Cover: Chapel of St. John the Evangelist, Boston

THE ANGLICAN DIGEST

Anglicans With Dirty Faces

MANY TIMES those of us who are accustomed to receiving ashes on Ash Wednesday are informed either sarcastically or with caring, "You've got dirt on your face." Depending on our sense of humor and depth of piety, we will respond in any number of ways.

What's it all about, this ash business, and what's Ash Wednesday?

Those of us who grew up in the areas of the country where there were large numbers of Roman Catholic Christians, or where the Episcopal Church had a number of "high church" parishes, were accustomed to seeing folk pour in and out of churches at the beginning of Lent, often for the express purpose of "getting my ashes."

The origins of the imposition of ashes at the beginning of the penitential season of Lent has its roots in the Biblical narrative that, in fact, records Eastern

and Oriental customs—that of sitting in the dirt and ashes and throwing them upon one's self as a sign of humility and contrition (Jonah 3:6; II Samuel 13:19; Jeremiah 6:26; St. Luke 10:13).

The formal imposition of ashes by the Church in token of mourning and repentance developed between the 8th and 10th centuries. The practice replaced a more complex ceremony of admitting penitents at Rome at the beginning of Lent.

This practice was dropped in the Anglican reformation but reasserted itself during the Catholic revival in the Anglican Church in the late 19th century. It is in increasingly widespread use in the American Episcopal Church and is specifically sanctioned in the Prayer Book of 1979.

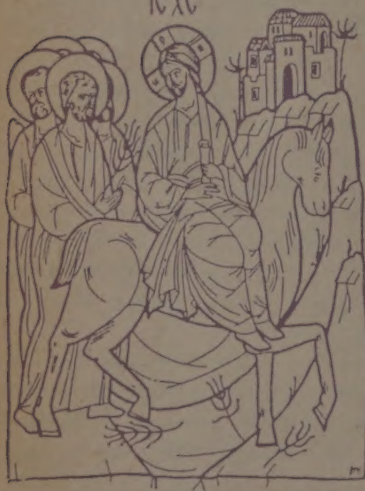
The ashes we use are obtained from burning the palms used in the previous Palm Sunday's liturgy. They are blessed early on Ash Wednesday by the

celebrant of the liturgy.

If you think about it, the image is extraordinary. The very palm branches that were used to salute Him as King are burned and used to remind us of how far we have fallen short in Christ. The ashes remind us of the soil on our souls—have we been selfish, prideful, vain, greedy, lazy, hateful, vengeful, malicious, emotionally or physically abusive, or otherwise un-Christlike?

ENTRY INTO JERUSALEM:

IC XC



Ashes also remind us of the hard spiritual work to be done, with God's help, in Lent by prayer, fasting and works of love and reconciliation. We are called to be faithful to the One who loves us and gave His earthly life for us. True love is self-denial for the beloved. True love is open-handed and uncontrolling. True love is a life of sacrifice.

Whether or not to wash one's face a reasonable time after the imposition, or to bear the ashes all day as a mark of humility and contrition, is a personal decision. One may be guided by Our Lord's admonitions concerning spiritual pride in St. Matthew 6:16. The issue in that narrative is spiritual pride—one can be prideful by keeping the ashes on and one can be prideful about washing them off. So, examine your motive, whichever you do, remembering, "If we say we have no sin, we deceive ourselves and the truth is not in us" (1 St. John 1:8).

May you have a holy and renewing Lent.

*The Rev. Canon George Brandt
Cathedral of St. Philip
Atlanta*

Responsibility

When I Feel Responsible FOR
Others . . .

I

fix
protect
rescue
control
carry their feelings

I feel

tired
anxious
fearful
liable

I am concerned with:

the solutions
answers
circumstances
being right
details
performance

I am a manipulator

I expect the person to live up
to my expectations.

When I Feel Responsible TO
Others . . .

I show empathy

encourage
share
confront
level
am sensitive
listen

I feel

relaxed
free
aware
high self-esteem

I am concerned with:

relating person to
person
feelings
the person

I believe if I just share myself,
the other person has
enough to make it.

I am a helper-guide

I expect the person to be
responsible for himself
and his own actions.

I can trust and let go.

*via St. Martin's Church,
Perry, Iowa*

The Choir of Westminster Abbey

WESTMINSTER ABBEY, founded by Edward the Confessor, was consecrated on December 28, 1065. The setting for every Coronation since that of William the Conqueror in 1066, the building was mostly completed between the thirteenth and sixteenth centuries. While the Abbey is renowned for its Coronations and other Royal occasions, continuous daily worship has been offered for over nine hundred years.

It is not known when boys first sang in the Choir, but the first mention of an official Choirmaster comes in 1479 with the appointment of William Cornyshe as "Master of the Song Scole." In 1540, Henry VIII set forth a charter providing for twelve lay singers and ten choristers. Today, Westminster Abbey Choir School is composed entirely of the thirty—six boys who are singing or are being prepared to sing in the Abbey

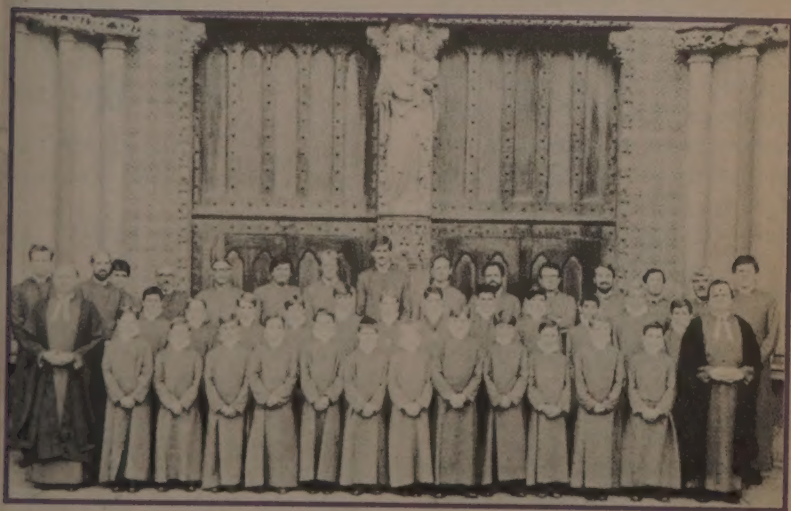
Choir. Apart from the ten full Choristers (the number has been retained since the charter of the sixteenth century), there are twenty singing boys and generally six probationers. They lead a full life, singing at Evensong six days a week as well as at three services on Sunday. Each day begins with a practice of an hour, followed by normal school lessons; in the afternoon, Evensong is preceded by a practice with the Lay Vicars (adult singers). The boys must fit in individual music lessons—most learn two instruments—and the schedule also includes football, cricket and swimming. Prospective choristers are auditioned around the age of eight, and boys stay in the choir until they approach their fourteenth birthday, when they go on to their next school.

All of the Lay Vicars are professional singers with a great wealth of experience; some were choristers in their youth. A number are experts in early mu-

sic and are fine soloists in their own right. Some of England's greatest choral composers have been Abbey organists. The most renowned period was during the seventeenth century, which included Orlando Gibbons, John Blow and Henry Purcell. In the last fifty years, the Abbey Choir has produced several important composers and singers from its ranks, including former Director of Music at

King's College, Cambridge, Sir David Willcocks.

The Abbey Choir's principal responsibility is to sing at the daily Evensongs and the Sunday services, although they also perform at more elaborate occasions such as Royal weddings and Coronations. They have made numerous recordings, as well as short tours throughout various European countries and the United States.



"Hollywood's Poison Factory: Making It the Dream Factory Again"

AMERICA'S LONG-RUNNING romance with Hollywood is over. For millions of people, the entertainment industry no longer represents a source of enchantment, of magical fantasy, of uplift, or even of harmless diversion. Popular culture is viewed now as an implacable enemy, a threat to their basic values and a menace to the raising of their children. The Hollywood dream factory has become the poison factory.

This disenchantment is reflected in poll after poll. An Associated Press Media General poll released in 1990 showed that 80 percent of Americans objected to the amount of foul language in motion pictures; 82 percent objected to the amount of violence, 72 percent objected to the amount of explicit sexuality, and by a ratio of 3 to 1 they felt that movies today are worse

than ever.

In reality, you don't need polls or surveys to understand what is going on. When was the last time you heard someone say, "You know, by golly, movies today are better than ever!"



*Michael Medved
Co-Host, "Sneak Previews"*

Hollywood's Dirty Little Secret

There is a dirty little secret in Hollywood. For movie attendance, 1991 was the worst year in fifteen years. The summer season was the worst in twenty-three years. Forty percent of Americans report that they don't see a single film in the course of a year—a higher percentage than ever before. What Hollywood publicizes, of

course, is total box office gross receipts, which look respectable, but which are misleading. Why? Because the ticket prices have been raised so much! If you actually count the number of warm bodies sitting in theater seats, movie attendance has disastrously declined. Major studios like MGM and Orion are teetering on the verge of collapse.

Take a look, for example, at the most recent Oscars. Five very fine actors were nominated for best actor of the year. Three of them portrayed murderous psychos: Robert DeNiro in *Cape Fear*, Warren Beatty in *Bugsy*, and Anthony Hopkins in *The Silence of the Lambs* (this last a delightful family film about two serial killers—one eats and the other skins his victims). A fourth actor, Robin Williams, was nominated for playing a delusional homeless psycho in *The Fisher King*. The most wholesome character was Nick Nolte's, a good old fashioned manic-depressive-suicidal neurotic in *The Prince of Tides*.

These are all good actors, delivering splendid performances, compelling and technically accomplished. But isn't it sad

when all this artistry is lavished on films that are so empty, so barren, so unfulfilling? Isn't it sad when at the Academy Awards—the annual event that celebrates the highest achievement of which the film industry is capable—the best we can come up with is movies that are so floridly, strangely whacked out?

I repeat: The fundamental problem with Hollywood has nothing at all to do with the brilliance of the performers, or the camera work, or the editing. Modern films are technically brilliant, but they are morally and spiritually empty.



The Messages

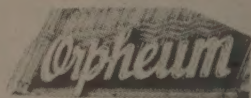
What are the messages in today's films? For a number of years I have been writing about Hollywood's anti-religious bias, but I must point out that this hostility has never been quite as intense as in the last few years.

The 1991 season boasted one religion-bashing movie after another in which Hollywood was able to demonstrate that it was an equal-opportunity offender.

For Protestants there was *At Play in the Fields of the Lord*, a lavish \$35 million rainforest spectacle about natives and their wholesome primitive ways and the sick, disgusting missionaries who try to ruin their lives. And then for Catholics there was *The Pope Must Die*, which was re-released as *The Pope Must Diet*. It didn't work either way. It features scenes of the Holy Father flirting with harlot nuns and hiding in a closet pigging out on communion wafers. For Jews there was *Naked Tango*, written and directed by the brother of the screenwriter for *The Last Temptation of Christ*. This particular epic featured religious Jews operating a brutal bordello right next door to a synagogue and forcing women into white slavery.

Hollywood even removes religious elements from situations in which they clearly belong. The summer of 1991 offered a spate of medical melodramas like *Regarding Henry*, *Dying Young*, and *The Doctor*. Did you

notice that all these characters go into the operating room without once invoking the name of God, or whispering one little prayer, or asking for clergy? I wrote a nonfiction book about hospital life once, and I guarantee that just as there are no atheists in foxholes, there are no atheists in operating rooms—only in Hollywood.



The Motivation

What is the motivation behind the messages Hollywood is sending? Some people say, "Well, you know, the movie business is perfect capitalism; it's merely giving the people what they want."

But a simple analysis of the controversial content of recent films and their corresponding box office performance shows that this is not the case. Over 60 percent of all the feature films are now rated "R"—despite the fact that they consistently earn less money than those rated "G" or "PG." In 1991, PG-rated films

drew a median box office gross three times larger than R-rated films—but Hollywood persists in keeping the majority of its releases as gore-and-sex drenched R-rated shockers. Is this an example of responding to the public?

Today to win the highest critical praise, or to receive leading Oscar consideration, you have to make a movie that says life is short and bitter, and it stinks. Mel Brooks recently made the least successful movie of his career. Do you know what it was called? *Life Stinks*. Pretend for a moment that you are the head of MGM, and Mel comes to you and says, "Hey, I have an idea for a fun comedy called *Life Stinks*. Think that's gonna sell?" No, but it will help Mel get taken seriously as an "artist."

These are not bad people. They are very well intentioned. There isn't a single AIDS benefit that they will miss. If there is any kind of dinner to save the rainforests, they are there. They want to be loved. But they earnestly believe that the only way they will receive respect from those who "count"—the critics, the industry heavyweights, the media, the intellectual elites—is

to make brutal, bitter, America-bashing, family-bashing, religion-bashing movies.



Rekindling Our Love Affair with Hollywood

People tell me sometimes, "Boy, the way you talk, it sounds as though you really hate movies." the fact is that I don't. I'm a film critic because I *love* movies.

When I go to a screening, sit in a theater seat, and the lights go down, there's a little something inside me that hopes against all rational expectation that what I'm going to see on the screen is going to delight me, enchant me, and entice me, like the best movies do. I began by declaring that America's long-running romance with Hollywood is over. It is a romance, however, that can be rekindled, if this appalling, amazing industry can once again create movies that are worthy of love and that merit the ardent affection of its audience.

Reprinted by permission from IMPRIMIS, the monthly journal of Hillsdale College.

What's a Priest to do?

IF A PRIEST PREACHES over ten minutes, he's long-winded.

If his sermon is short, he didn't prepare it.

If the parish funds are high, he's a businessman.

If he mentions money, he's money mad.

If he visits his parishioners, he's nosey.

If he doesn't, he's snobbish.

If he has fairs & bazaars, he's bleeding the people.

If he doesn't, there's no life in the parish.

If he takes time in confession to help & advise sinners, he takes too long.

If he doesn't, he doesn't care.

If he celebrates the Liturgy in a quiet voice, he's a bore.

If he puts feeling into it, he's an actor.

If he starts mass on time, his watch is fast,

If he starts late, he's holding up the people.

If he decorates the church, he's wasting money.

If he doesn't, he's letting it run down.

If he's young, he's not experienced.

If he's old, he ought to retire.

If he dies, there was nobody like him &

there will never be his equal again!



Another FAX from Screwtape

MY DEAR WORMWOOD,
As I have long been aware, you are a clever devil! I cannot but feel a certain swelling pride as I say this. After all, you are my brilliant student. That is precisely why I chose you for this work within the life of the Church.

This time you showed an admirable opportunism in your response to my recent congratulatory letter. No sooner had you received it than you replied hot foot with a request for promotion. Apparently you feel that your diligence in recent years makes the further weakening of this part of the Enemy's forces inevitable.

I shuddered when I read the word "inevitable". Wormwood, if you value your existence at all you must remember that nothing, absolutely nothing, can be regarded as inevitable when you are dealing with the Enemy. Must you be reminded yet again of what is on the very first page of the manuals with which you

LENT 1993

and others were trained? Have you so easily forgotten how the Master had triumphed to the point that the Enemy's Son was actually in the grave, utterly and completely lifeless, the pathetic dregs of humanity that He had gathered around Him scattered to the four winds, His method of execution ensuring Him the utter contempt of all who knew of it or witnessed it? I can recall so well the crash of the great stone rolling into place at the mouth of that long ago tomb. The echo of it rang through the underworld as a great shout of triumph. Even more, Wormwood, the same Enemy's Son came to the very borders of hell itself. We watched Him wandering white and lifeless among the unnumbered dead in that ghastly prison house between the worlds. I realize now that we should have been warned by the fact that a few among us noticed that even here He was reaching out to them even in His own helplessness. We were lulled into complacency by our sense of tri-

umph.

All of this you know, Wormwood. Every page of this was drummed into you in your training. You know the ghastly sequel, the sudden intervention of the Enemy, the shattering of the rock that sent us reeling back. In a moment all was lost of that great and hard won victory for which we had toiled for millennia.

Forget these things, nephew, and you are useless to our cause because you will be destroyed before you know it, blasted out of existence by those same forces older even than our Master himself. I recall the many times when inexperience in the methods of the Enemy has proved fatal for agents such as you. Some two centuries or so ago I had assigned a brilliant neophyte to the life of the Church of England. He had great success. He had brought the whole Church—how I wish that were a fact rather than merely a wish—to its lowest level for many years. We were just on the point of doing something we all too rarely get a chance to do—declare and celebrate a victory. I know that the Enemy was desperate but he still managed

to pull off a subterfuge so old that we should have been prepared for it. He engineered the birth of a sickly child in a large family. It had not even occurred to our agent to check the Wesley family. Even into adulthood there seemed little to threaten us in the activities of this measly son named John. Then one ghastly evening down a back street in London the Enemy managed to grab him beyond all our efforts to get him back. This most unpromising of moles was activated and, before we knew it, most of the achievements of the previous half century were undone.

Let this be a warning Wormwood. When will you learn that nothing, absolutely nothing, is inevitable when you are dealing with the Enemy against whom we struggle.

By this time you will have correctly assumed that you cannot leave your Anglican duties for what you refer to as “something bigger”. You do not seem to realize that it is only among these mortals that bigger and smaller are relevant terms. Among us, and ironically among the Enemy’s angels, quantitative measurement is quite irrelevant. For

us the criteria must always be the strategic moment when perhaps nothing more than a single action is done, a single decision is made, it may be about a single seemingly unimportant soul who means nothing to these mortals. Intervention on our part at exactly the right moment in a human life or in the affairs of a human institution and, perhaps a lifetime later, perhaps a century in the case of a Church or a society, we have them where we want them. I know that you long for more glamorous assignments. However, Wormwood, the simple fact is that you cannot go anywhere. Your responsibility remains in this Anglican project.

If you really want to know why, it is precisely because of the strategic position of this Communion in the total picture. It is not that Anglicanism is in itself one of the great power structures in the Christian world. It never has been and by its nature it never will be. But it is most strategic in that it has always had to live with the tensions and the ambiguities that

an empire such as Roman Catholicism has managed to avoid—or at least to hide—up to this century. If by our work together we can wreck this fragile Anglican synthesis we strike a blow at all efforts everywhere to balance the angers and frustrations that increasingly fester at the heart of the complex and almost irresolvable issues we have given these Christians in the last few decades.

I hope you realize that by my insisting on your staying with the Anglican project I am paying you a very real compliment. This Communion is strategic to our plans. If we can poison and debilitate its life then we will have an invaluable blueprint for getting at the others. By the way, do not make the mistake of presuming that your task is an easy one. The rather languid face of Anglicanism can conceal some quite surprising strengths.

Your obstinate old uncle,

Screw tape.

An Altar Guild Calorie Counter

Lent is the time for resolutions, so it's an ideal time for Altar Guild members to start planning a diet! Most people know that jogging a mile burns about 100 calories, and biking a mile eliminates 70. But now—for the first time—nutritionists and religious leaders have combined talents to produce an Altar Guild Calorie Counter for sacristy (and not necessarily spiritual) exercises. By carefully planning your liturgical calendar, you should be able to get those pounds off quickly:

	Calories
Going the second mile .	100
Going to an Altar Guild Convention.....	200
Standing up for your convictions.....	55
Standing up for your convictions with the Rector	150
Walking the straight and narrow way	340
Getting into hot water..	375
Being directress of a "high church" parish	14,000
Being directress of a	

"low church" parish..	14,000
Counseling a troubled Guild member.....	125
Counseling an untroubled Guild member.....	250
Attending a typical Altar Guild meeting..	285
Attending a boring Altar Guild meeting..	225
Making ends meet on your budget	1,245
First year as directress..	15,225
Second year as directress	22,325
Third year as directress	31,235
Fighting the good fight—	
Finishing the course . . .	

By this time, it won't matter!

David Sumner

"The Bishop!"



Merits of Cranmer

I am saddened, but alas, no longer astonished, to read that a religious broadcaster and "one-time teacher of English" should regard as "boring" the Exhortation in the Book of Common Prayer services. It certainly seems excessive to describe as "numbing" the synonyms about which the writer complains. It is more constructive to ask why Cranmer made use of terms of apparently identical meaning. There appear to me to have been two reasons.

Firstly, Cranmer did so in order to be understood: in an age when many people enjoyed a less advanced education than that undergone by the complainant it could be practically useful for the minister's hearers to hear both terms, so that those who were unfamiliar with the one might still understand the other (in many instances one of Cranmer's doublets is Latinate, whilst the other is of Anglo-Saxon origin). The second consideration is more artistic. One effect of the use of synonyms in rhetoric is to impart weight, so-

nority and rhythm; and one purpose is to allow the hearer time to assimilate what is being said. The result is, in the case of the Exhortation, a lucid and measured preparation for the service which follows.

*John Mair
in Church Times, London*

Catholicism

There is a strong schismatic energy at work in our Church, on both sides of the Atlantic. The drive towards schism, the compulsion to create tidy, homogeneous ecclesial units of the usually angry and like-minded, is essentially anti-catholic and sectarian. The genius of Catholicism is not sameness, but universality, encompassability, the generosity that is inclusive, rather than the narrowness of spirit that is always looking for ways of locking people out. Of course, it follows that inclusive Catholic Christianity is more uncomfortable than exclusive sectarian Christianity. But, I belong where I am, in an Anglican, Catholic expression of Christianity that makes me rub

against people I disagree with on some things and agree with on others. I need that largeness to challenge my intellectual and moral laziness, my tendency to intolerance. It is because of our cowardly temptation to retreat into littleness, into narrowness,

that we need to be chased into the open spaces of generous Catholic Christianity.

Richard Holloway
Primus, Scottish Episcopal
Church in the Living Tradition:
Reclaiming Catholicism
© 1992 Cowley Press.

Welcoming Lent



The Rev. Michael Bartlett and his Cornwall Sunday School Shrove Tuesday pancake race. Photo: Barry Englefield.

A Prayer for Lent

O God in Christ, there is no ground anywhere that is not Holy ground, for in the cool of the evening You have walked upon it and in the heat of the day You have died upon it, and at the coming of dawn You have returned and are always and everywhere returning to it and to us who walk upon it too, this Holy ground, though heedless of its holiness. O make us whole. Set us free.

You shaped us each in the darkness of a womb to give us life and You know us each by name, and not one is forgotten by You, everyone is precious in Your sight—the ugly with the beautiful, the criminal with the child, the enemy with the friend.

Lord, give us eyes to see each other and ourselves more nearly as You see us, to see beneath each face we meet, and beneath even our own faces, Your face.

Help us to know that for each of us You have died as though that one were the only one. Amen.

Frederick Buechner

Eucharistic Truth

The years 1867 and 1868 were years of crisis and uncertainty where the Catholic Revival in our Church was concerned. At first glance, what was at stake were certain ceremonial practices that we simply take for granted today but which at the time were at the heart of our Church's internal controversies. The founding during this period of the Church of St Mary the Virgin, and of similar parishes across the country, was a statement to the Church that incense and vestments and lights were the normal paraphernalia of a Church that was reclaiming its Catholic heritage. At first glance again, and looked at from our life today, some of the battles of the ritualistic controversies may seem to have been a bit exaggerated. As indeed they were if we fail to understand the deeper issue towards which they were directed. And that deeper issue quite simply was this: when the Church offers the eucharistic sacrifice, do the bread and wine of the Eucharist remain simply bread and wine, or are they



CHURCH OF SAINT MARY THE VIRGIN
New York City

rather the mysterious action of God's Holy Spirit transformed into the true Body and Blood of Jesus Christ? And if the elements of the Eucharist are indeed Christ's Body and Blood, are they in fact worthy of worship and adoration? Incense and vestments and lights were the signs or sacramentals that pointed to Christ's presence. They were and are signs of a greater reality. What they referred to was what one of our heroes, Blessed James DeKoven, called *the thing itself*. Denied consecration as a bishop on two occasions because of his belief in the Real Presence of Our Lord in the consecrated elements, DeKoven came to be called an Apostle of Eucharistic Truth by courageously defending the right of Anglicans to believe in and worship the Real Presence of Jesus in the Blessed Sacrament. Addressing the General Convention of 1884 DeKoven said, "You may take away from us; if you will, every external ceremony . . . altars . . . lights and incense and vestments . . . and we will submit to you. But, gentlemen, to adore Christ's person in His Sacra-

ment—that is the inalienable privilege of every Christian and Catholic heart. How we do it, the way we do it, the ceremonies with which we do it, are utterly, utterly indifferent. *The thing itself is what we plead for.*"



What has happened is that during the past two generations the Episcopal Church has been transformed into a largely eucharistic community. The agency of this is quite simply the Book of Common Prayer of 1979, and what this volume has

achieved has been a eucharistic awakening for our Church for which we have always prayed, but for which we were quite unprepared. What we have also been unprepared for has been the variety of styles of worship that this new eucharistic community would embrace. Today we find Mass being celebrated almost everywhere, but it is not always Mass as you and I might wish it to be. For many Episcopalians today a celebration of the Eucharist seems more concerned with the realization of the Church as a community and as a family than with the stupendous fact that this same community and family engaged in the worship of a God who in every Mass comes to dwell sacramentally among us. In this Mass today the God of eternity breaks into the present moment. Therefore the true focus of the Mass is not the Church. The true focus of the Mass is the Incarnate God.

*via Ave
The Church of
Saint Mary the Virgin
New York, New York*

The Discipline of Yesteryear

Dr. Harvey B. Gaul was the Organist and Choirmaster of Calvary Church, Pittsburgh, Pennsylvania, from 1910 to 1945. To this day many former parishioners who return to visit Calvary identify themselves by saying that, "I was a boy soprano in Harvey Gaul's Choir." A friend of mine gave me Dr. Gaul's "Rules and Regulations for Calvary Choristers." It is dated 1926. Here are some quotations:

DECORUM: Behavior in church: from the moment the choir begins to line up to go into church, until it is dismissed at the end of service, there is not to be a word of conversation. Monkeys chatter, parrots prattle, it is not necessary to talk, only idiots mouth all the time. . . . In processions, if you see your parents or friends, you are to look beyond and not see them. It is absolutely verboten to smile or smirk or give friendly recognition to any one. . . . [In the choir stalls] you will not play tit-tat-toe or use your fingers for sign language.

MANNERS: If you meet a clergyman on the street, you are to raise your hat. Why? Because you are meeting a superior officer and a man who represents the church . . . You are to come quietly into the choir house and depart the same way. We are through with bedlam and madhouse. Nothing is accomplished through insane noise. Observe a dog kennel or stock yard and you will see why unnecessary noise only maddens. . . . During the summer time white shoes will not be tolerated. This is not a summer resort and we are not interested in your sartorial splendors or idiosyncrasies, we have enough of our own.

ON CHRISTIAN EDUCATION: All boys entering Calvary Choir are compelled to join Calvary Sunday School, furthermore they are expected to show up for Sunday School every Sunday morning.

Furthermore when Confirmation time comes, and you are of age and eligible, you are to be confirmed—no if's and and's about it.

Furthermore when your voice changes, you are to go into the Acolyte Guild and be a Server. This obligatory.

REHEARSALS AND ATTENDANCES: *Calvary Church is not interested in in-and-outers. You have to learn to take the grind and the discipline AND LIKE IT. If you can't do it, then go some other place. We are only interested with boys WHO CAN TAKE IT.*



CONCERNING PAY: *One third of your month's pay is put in a saving's bank for you. We do this because we want you to have something to show for your years in Calvary Choir and because we don't want you to fritter your money away each month.*

Remember this, you owe Calvary Church everything. It is a privilege for you to be here, and if you don't think so, go somewhere else. . . . The world is littered up with sketchy, sloppy, half-witted individuals and we don't intend to be annoyed with them here in Calvary Choir House.

via the Rev. Arthur McNulty

Words and Worlds Apart

The politically correct language now replacing that old-time religion carefully observes the distinction between poetry and prose, which renders it all prosaic. Such language is less faith than theology, or politics, or sociology, or something other than the poetry-prose in which the Bible and Koran and Up-anishads were written. This kind of laid-back, mod religion is to religion as New Age music to music.

No, one word is not as good, or as bad, as another. Each is a creation of its own. Each resides in, conjures up, creates a world of its own. If the words are right, their world is everlasting. But words that are flat, transient, and neutral do not create a world so much as an environment—empty, gray, and unresounding. Deliberately crafted to avoid offending, they also avoid meaning.

"Remember," writes Martin Marty, the historian of American religion, that "generic prayers are also faith-specific,

be that faith civil religion or whatever." Mainly, whatever, one suspects. *Generic words create a generic world. The old, old words that are both archaic and timeless do not change but change us.*

Paul Greenberg
Editorial Page Editor
Arkansas Democrat-Gazette

"O worship the Lord in the beauty of holiness."

The psalmist knew the importance of right worship and being in the presence of God, which fans the soul's flames and recreates the spirit. Among the saints who knew the meaning of the psalmist's words is Bishop Lancelot Andrewes, who died in 1626. A distinguished biblical scholar and favorite preacher of James I, he was a principal architect of our Anglican theology that is reasonable in outlook, Catholic in tone, and a clear rejection of Puritanism.

Andrewes' contribution to the beauty of holiness may be his greatest gift to the Church. His book *Preces Privatae* is an anthology that weaves together phrases from the Scriptures and ancient liturgies.

From "Course of Prayers for the Week":

For Sunday: Intercession

O Thou that walkest in the
midst of the golden candle-
sticks remove not our candle-
stick out of its place, set in
order the things that are want-
ing, strengthen the things that
remain.

O Lord I commend to Thee,
my soul and my body,
my mind and my thoughts,
my prayers and my vows,
my senses and my limbs,
my words and my works,
my life and my death;
my brothers and my sisters,
and their children, my friends,
my benefactors,
my well-wishers,
those who have a claim on me;
my kindred and my neighbors,
my country and all christendom.

The Rev. Terry A. White
Christ Church, Winnetka, Illinois

"White Already to Harvest"

Editor's Note: Since the election of an Arkansan as President of the United States, much national and international attention has been focused on this southern state which is also the home of The Anglican Digest: HILLSPEAK. Our readers may enjoy knowing something of the history of the Church in Arkansas.

In MARCH 1839—only three years after Arkansas was admitted to the Union—missionary Rt. Rev. Leonidas Polk arrived at Helena by river boat and found it "the most considerable town in Arkansas—about four or five hundred inhabitants," but "very destitute of religious privileges."

"There being no adequate means of warming the courtroom,"—the usual place for worship services—the bishop preached twice that day in the home of Dr. P. G. Kennett and reported a desire "that the point should be made a station" of the Episcopal Church. Fourteen

years later, in 1853, St. John's at Helena was organized.

This account of the history-making service is contained in *White Already to Harvest*, a history of the Diocese of Arkansas, which is also an important contribution to the history of the state. It was written by Margaret Simms McDonald of Little Rock, who for 25 years was secretary to two former diocesans, the late Rt. Rev. R. Bland Mitchell and retired Rt. Rev. Robert R. Brown. She was also church leader and mother-confessor to many young clergy and Christian educator for children throughout the state.

When she retired, Bishop Brown wrote in the diocesan newspaper, "Not only has she seen the Church grow in Arkansas, she has helped to plant it, to feed it, to prune it and to bring it to harvest."

The 531-page book that covers a 132-year span takes its title from a Biblical text that Mrs. McDonald found had been wide-

ly quoted by Arkansas bishops through the years: "Behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest."

Once the Louisiana Purchase had opened up Arkansas for settlement by pioneers, this text "became both a challenge to the Church and a theme for operational procedure," she writes. "The Macedonian cry in 1838 reached Philadelphia from church families who were migrating westward: "How long will we need to wait to have our children baptized? How long must we be without the Holy Communion?" And the General Convention of the Episcopal Church, meeting in Philadelphia, responded by sending missionary bishops.

Before the Diocese of Arkansas became a reality, Bishop Polk, followed by three other dedicated bishops, worked untiringly to overcome the hardships of frontier life, the wilderness and the Indians. In a strong plea for more clergy to come, Bishop Polk wrote, "The field is large, the harvest white, the labourers few . . . We honestly confess that, in inviting our brethren to

share with us the toil of our work, we have small wages of a purely worldly character to offer . . . Self-denial is our vocation. A crown of righteousness is our reward."

Mrs. McDonald felt that people who read of these early struggles would have a greater appreciation of the sacrifices its pioneer members made. Her history contains accounts of ministers who raised families on a \$300 yearly stipend; of one bishop who reported his night's lodgings provided "little comfort and less sleep" on "the hardest floor I ever felt"; of arduous travels by mule, wagon or on foot over rough roads to seek out, baptize and confirm the scattered faithful.

The War Between the States almost wiped out the Episcopal Church in Arkansas. "Every parish in the state is broken up," reported the *Mission News*. "The pastors are gone, the sheep are scattered . . ." Federal troops stole the organ out of Christ Church at Little Rock, which was then being used as a hospital, and also the communion vessels from the Episcopal Church in Van Buren, while

Northern horses drank from the baptismal font.

After peace was established, the exiled Rt. Rev. Henry Lay returned to Arkansas with his family and wrote of the desolation: "I have found the people reduced in circumstances, many in great suffering . . . At Fort Smith during the month of March, rations were issued by the government to 3,107 white persons. Poor creatures! The road was full of them . . . In Fayetteville, one of our oldest missionary stations, there is no place of public worship and no religious service. Our church was blown down and the timbers carried away piece by piece; and others were all burned by Northern soldiers. The people are too impoverished to attempt to replace them . . ."

But, he added, "The Church must be established and the Gospel preached. This is our duty, and to accomplish it we must work on hopefully and steadily."

When Bishop Lay left Arkansas in 1869 (to become bishop of the Diocese of Easton in Maryland), he left behind eight priests and 600 communicants in the Missionary District of Ar-

kansas.

His successor, Rt. Rev. Henry Niles Pierce, took this legacy and converted a missionary district into an aided diocese and became its first diocesan bishop in 1871. A leader, organizer and administrator, he worked hard for more than a quarter of a century to put the Church on solid ground.



Bishop Pierce

Under the next four bishops—one a black bishop in charge of work among black people in the province—the Episcopal Church in Arkansas had its growing pains, its financial reverses, its

ups and downs.

When Bishop Mitchell took office in 1938 as the eighth Episcopal Bishop of Arkansas, the Diocese had been without a bishop for several years. Mrs. McDonald reported that "he pulled together the remaining stakes and weakened cords and came up with a diocese in fact as well as in name."

This is when Mrs. Walter McDonald came on the scene. Looking for somebody who was familiar with the work of the Church in the Diocese, Bishop Mitchell employed the recently-widowed native of Hope as his secretary—and she soon became an invaluable assistant.

At this time, the number of Episcopalians in the state was less than 5,000 and the Church's financial structure was so shaky that some months the treasurer had to work overtime to meet the payroll. The diocesan office consisted of one room on the second floor of Christ Church, Little Rock—the oldest Episcopal Church in the state.

Mrs. McDonald felt that her main contribution was the gathering and compiling of all this historical material and putting

it under one cover for future use.

When the Rt. Rev. Christoph Keller Jr., read her work, he was so impressed that he took the manuscript to the University of the South at Sewanee, Tenn., where histories of other dioceses have been printed, and it was subsequently accepted for publication.

"The book is an important part of the history of Arkansas, as well as an invaluable-resource," Bishop Keller asserted.

Bishops in the past have relied heavily on the women of the Church for fund-raising projects and other Church activities. But it has not always been easy for women to gain recognition in the Church officialdom.

For example, when Mrs. Mary Stout of Morrilton, widow of William Cummins Stout, the first man to be ordained an Episcopal priest in Arkansas, was elected a delegate to the 1895 diocesan convention, that body refused to seat her because they didn't think women's "knowledge of finances was adequate."

Later, in 1922, Bishop Winchester explained his opposition this way: "I do not see any rea-

son for departure from the time honored tradition of the Church where women have done beautiful work in their various parishes without official positions as held by men . . . It is difficult enough now to get men to perform the duties of vestrymen and delegates to Council, and if we take these positions and bestow them upon the women, the Church would be in a bad plight."

"White Already to Harvest" notes briefly that John Maury Allin of Helena was ordained as an Episcopal priest in 1944. The author does not mention the fact that she watched this young man grow up as a teen-ager when she lived in Helena, or that she helped and encouraged him—as she did many other young priests—when he was in and out of the diocesan office from his post in Conway.

As the history ends with the year 1970, it does not include the fact that this same priest who took over the mission church of St. Peter's at Conway was elected in 1973 the Presiding Bishop of the Episcopal Church in the United States.

"Some people give their sons and daughters to the ministry,"

says Mrs. McDonald. "Others give money or memorial chapels. But this history of the Diocese was all I had to give."

The Diocese of Arkansas may not be the largest diocese in the United States, but it does have an active mission program as it develops new congregations and assists smaller ones throughout the state. There are 34 mission congregations and several chaplaincies in the state, and in 1991 these received over \$200,000 in funding from the diocese.

The Rt. Rev. Herbert A. Donovan, Jr., has been Diocesan Bishop since 1981 and, since 1986, Secretary of the House of Bishops.



Of 'high tea' and McDonald's . . .

"I am now in the second half of my London stay. Chris and I spent the fourth of July having "high tea" at the seaside in Dublin—but we also went to McDonald's for lunch to establish our national identity. I had the privilege of preaching at Christ Church Cathedral, Dublin, a beautiful building begun about 1170. The service pointed to the worldwide aspects of the Anglican Communion—the preacher was American; the celebrant, English; the organist, a New Zealander; and the congregation, from all over the world.

"I have had an in-depth exposure to the Church of England at its best and at its worst. The ordination of women to the priesthood is a painful issue here. Yet there is a richness of spirituality and a beauty in worship few American churches can match. I feel very "transpond"—I see the good and bad on both sides of the Atlantic; I just wish I could put American energy and know-how with English spirituality and tradition.

The Rev. Dr. Arnold W. Klukas



Bearing the Cross of Jesus

Jesus hath now many lovers of his heavenly kingdom, but few bearers of His cross.

He hath many desirous of consolation, but few of tribulation. He findeth many companions of His table, but few of His abstinence.

All desire to rejoice with Him, few are willing to endure for Him.

Many love Jesus so long as no adversities befall them.

O how powerful is the pure love of Jesus which is mixed with no self-interest nor self-love.

Where shall one be found who is willing to serve God for nought?

Thomas a' Kempis
The Imitation of Christ

THE ANGLICAN DIGEST



Episcopal Book Club Notes

FROM A BOOK THAT is right up to the minute and beyond, the Episcopal Book Club went from *New Millennium, New Church* for its autumn selection to a tried and true classic, Frank E. Wilson's *Faith and Practice* for its winter selection. For more than half a century, Bishop Wilson's book has been recognized as a basic of teaching, worship, and the life of the Church.

From "What's It All About?" through "Judgment, Hell and Heaven" to "Christianity in Practice," the thirty chapters of what Dean Werner of Trinity Cathedral, Pittsburgh, calls "a timeless book," will refresh and renew those who read it.

Faith and Practice takes an accurate and unabashed look at the Episcopal Church. To quote from the Publisher's Forewords: "... on the occasion of the renewal of the original copyright [1929], the publisher has gone over [the book] with care to re-

vise it and bring it up to date. It is remarkable how little change has been required. The author was one of the most forward-looking Churchmen of his day, a leader in the movement to renew the Church and to encourage the social and ecumenical concerns that were then stirring . . . the book should continue to serve a new generation of Church people and inquirers as faithfully as in the past."

Present Episcopal Book Club members received *Faith and Practice* as their winter selection.

New Book Club members (see the enrollment form inside the back wrapper) may specify *Faith and Practice* as their first selection if they wish. It is not too early to think about gift memberships in the Episcopal Book Club for Easter or other occasions. Simply enclose a separate sheet with the name and address of the recipient and the title of the book with which you wish the membership to begin.



Maker and Craftsman

June, 1993, marks the centennial of Dorothy Sayers' birth. The Episcopal Book Club is pleased to be able to present this updated version of a classic biography of the author of such EBC selections as *A Matter of Eternity* and *The Emperor Constantine*. The biographer, Alzina Stone Dale, will be familiar to current Book Club members as author of *T. S. Eliot: The Philosopher Poet*, a 1988 selection. Of this selection, Owen Barfield writes: "Alzina Stone Dale has managed to combine with the story of Dorothy Sayers' life an authentic picture of the vanished England of the whole period covering the two wars and the years between them. Her

well-arranged and smoothly written story is all interesting and once taken up is not willingly put down until the last page has been turned."

Maker and Craftsman is EBC's spring selection for 1993.

The Wind from the Stars

*Daily Readings with
George MacDonald
edited by Gordon Reid*

George MacDonald (1824-1905) was loved and honored by such writers as C. S. Lewis and G. K. Chesterton. Lewis regarded MacDonald as his master and wrote of him, "I know hardly any other writer who seems to be closer, or more continually close, to the Spirit of Christ himself." These 366 passages,



drawn from MacDonald's many novels, poems, sermons, and tales of fantasy, have been selected to reflect his deep wisdom and generous Christian spirit. They show evil overcome by goodness, pain by courage, dullness by humor, and, above all, death overcome by life.

The Wind from the Stars is EBC's summer selection for 1993.

The Gate of Glory

By George Carey,
Archbishop of Canterbury

Preface to the Second Edition: I was initially very hesitant to agree to the re-publication of *The Gate of Glory* because it seemed to me that it belonged to a particular period of my past

and there seemed little point in revisiting a doctrine which has already received so much attention over the centuries [but] I have become alarmed by the growth of what I call a religious pluralism in First World Churches, I mean by this a shift of focus from a Trinitarian faith anchored in the centrality of Christ to a vague, amorphous belief in God in which Christ is not the definitive focus, but only one of many foci of faith.

... a fresh re-reading of this book makes me confident that it makes a positive contribution to what we are calling the Decade of Evangelism. It is my firm conviction that our preaching and teaching will only have relevance as the cross is preached, taught and lived by the Church today.

The Gate of Glory is EBC's autumn selection for 1993.



The

EPISCOPAL BOOK CLUB

A Ministry of Hillspeak (The Anglican Digest)

Serving the Church since 1953

A PROGRAM OF SPECIALLY SELECTED BOOKS at 30% to 70% below the publisher's price. Four times a year a book, classic or current, by an articulate and informed writer is sent to each member.

WINTER '92

SPRING '93

SUMMER '93

AUTUMN '93



You may become a member now by completing the coupon and returning it with your remittance made payable to the Episcopal Book Club (\$35 in U.S. \$39 outside U.S. in U.S. funds) to the address below. (Send in whole page.)



The EPISCOPAL BOOK CLUB

100 Skyline Drive, Eureka Springs, AR 72632-9705

Name _____

Address _____

City _____ State _____ Zip _____

... and begin my membership with the book I have checked above.

Method of Payment (check one):

☐ Check or Money Order ☐ VISA ☐ MasterCard ☐ American Express

Card No. _____ Exp. _____

Signature (must sign if using credit card)

A Shortened Form of English Church History

THE PURPOSE of this course, you'll see, is to try to explain to you and me that the Church of England was not begun by Henry the 8th, that loyal son.

So let's go back two thousand years when Caesar's army first appears On English soil, and thus began great improvements across the land.



Culture from Europe, central heat, indoor plumbing, a remarkable feat! In Cirencester, open to view, are all these things and relics too.

The Romans stayed four hundred years; with them Christianity first appears.

The Celts arrived upon the scene from across the Irish Sea.

They brought Christianity to set the people free

From pagan gods and goddesses and other strange ideas.

They travelled Scotland shore to shore for many weary years.

Columba, Aiden, Cuthbert went beyond the estuaries

To build Iona and Lindisfame, two famous monasteries.

Pope Gregory sent Augustine to try to build

anew

The Roman Church on English soil — an awesome task, 'tis true.

Augustine went with forty monks and did the best he could

But 'tween the Roman and Celtic bands relations were not too good.

The Celts stood out for spiritual things, the Romans for organization.

Rather than work together for God, both sides felt much frustration.

The King disliked the fussing and at Whitby had them meet,

But instead of calm discussing they just stirred up more heat.

The Romans made a better case; the King took up their side.

The British bishops left in haste in their cloisters to abide.

So up 'till now the British Church evolved from two main streams.

The Celtic contribution is found in these three themes:

A deepened sense of mission; an outreach to all men;

An emphasis on learning; this was their aim, but then

The Romans were more organized and structured to the core

And brought with them a culture England had never had before.



But now the English Roman Church could not
call England home
For its abiding loyalties were strongly tied to
Rome.

By now the monastery was the safest place to
live.

A man could count on life — time care, but for
this he must give

His worldly wealth and all his lands (Who
needs them in the Cloister?)

He turns deaf ears to God's commands, and
all the world's his oyster.



This arrangement wasn't good for all in-
volved, it seems —

The abbots and the cloisters stood to gain
beyond their dreams.

They grew more worldly every day. 'Twas
little separation

'Twixt pagan and Christian, so they say. Time
for a reformation!!!

And so the monks of Cluny took matters in
their hands.

They saw the need for leadership to further
God's demands.

The Bishop of Rome they chose as head; and
clergy must be celibate;

And Simony was wrong, they said, and fight-
ing for the hell of it.

'Tis 1066 and William comes from France and
kills King Harold

And puts his Norman friends in charge, and
Saxons over a barrel.

Lanfranc, the ABC² came in, and not content with things

He 'stablished dual courts which were the Church's and the King's.

Anselm and Henry compromised on one important thing:

The Pope would choose his prelates, but they must serve the King.

Next Henry chose his Chancellor, his closest friend—'twas grim—

For he and Becket soon fell out, and soldiers murdered him.

Becket had heard them coming. He could have got away—

But miss a change at Martyrdom: and remembered to this day?

T. S. Eliot said it best: "This is the greatest treason"

(Referring to Becket's martyrdom) "To do the right deed for the wrong reason."³

King John was a very difficult man, and fought with Philip of France.

(Something about retrieving his land, but Philip denied him the chance.)

Canterbury chose Reginald as ABC—King John said "Not John de Gray".

The Pope said "Steve Langton's the right man for me", and being Pope, he won the day.

Then the Pope brought an Interdict, "Bell, book and candle"

And closed all the churches up tight.

But folks thought this problem quite easy to handle



And found praying at home worked all right.
King John repented of his sins, his back
against the wall—
Accepted Langton as ABC, agreed to restore
church property,
Then currying favor still, you see, to the Pope
he gave it all.

The English barons couldn't cope with John's
submitting to the Pope,
And Langton thought the barons right, and
so he helped them in the fight.

Then Runnymede and Magna Carta, (with
King John signing, as he oughta)
Thus pinning down the country's stand:
The King's power is less than the law of the
land.



John Wyclif was an Oxford don—stirred up
his students and turned them on;
Translated the Bible to English so the people
could read it and get to know
What religion is all about. His students, the
Lollards, then went out.
And stirred the people up as well. 'Twas a
popular movement but, truth to tell,
The Church and the King were so outdone
they put the students on the run;
Had Wyclif dismissed and then they tried to
bring him to trial but he up and died.

The War of the Roses, the Renaissance, the
Reformation which helped ensconce
Cardinal Wolsey, Henry's friend—and equal-
ly close to the Pope—a blend of Church and
State

'Til his demise (after which this power in Henry lies).

Henry's marriages caused some talk, first because the Pope would balk

At Henry's plea to change the law so he could marry whom he saw as a likely candidate to bear a son; first 'twas Katherine of Aragon. (She had a daughter, Mary.)

Then he took up with Anne Boleyn and besought the Pope to humor him
By erasing one marriage and permitting another,

Before this was done Anne was almost a mother. (She had a daughter, Elizabeth.)

The next wife, Jane Seymour, succeeded and produced a son so badly needed. (She had a son, Edward VI.)

Three more wives in quick succession did little to help the King's depression.

He finally died, and Edward came at age of nine the throne to claim.

His Uncle Seymour at his shoulder served to make the King seem bolder.

He really was a sickly boy who brought the Kingdom little joy.

But Seymour helped him to return the Church of England's influence firm—
Pulled farther from the Papacy and thus established the C of E⁴.

But then he died and Mary came upon the throne—'twas not the same.

She gave the Church back to the Pope and left the Protestants little hope.



She burned three hundred at the stake; (those
whose creeds they'd not forsake.)
But then she died and England had Queen
Bess, the one most like her Dad.

The greatest Queen of England, she, who
built the Empire sea to sea.
Thus England thrived and stronger grew, re-
maining thus 'till World War II.

Meanwhile the Pope said he'd approve of all
her changes if she'd move
To let him be the spiritual head of all her
realm, but "No!" she said.

So then he said 'twas his intention to excom-
municate the Queen.

She made no effort at prevention—and ac-
cepted it—serene.

So now you see who claims the prize of
saving England for the Crown—

We finally come to realize it's Good Queen
Bess of great renown.

*Maria D. Temple
via The President's Virge*

1 Being a Summary of the high-spots of the
lectures given at Elderhostels, Camp St Chris-
topher, Seabrook Island, SC, 1986 thru 1992
by her husband, Bishop Gray Temple.

2 ABC—Archbishop of Canterbury

3 T. S. Eliot: *Murder in the Cathedral*

4 C of E—Church of England



The Anglican Order

How dignified, how stately, how elegant, with ranks of tapers wavering gold against a dim background, while boys' voices lift the psalm *Audite hæc, omnes* high above the pealing organ to the high embowed roof, to linger and wander there among ten thousand cells. Through the windows richly light, slant crimson, violet and deep blue rays of October evening sunshine; it touches the round heads and white surplices of little singing boys; it glints on the altar, dimming the tall, flickering flames, gleaming on the heads of thoughtful clergymen who listen to the quire's chant. *For he shall carry nothing away with him when he dieth: neither shall his pomp follow him. For while he lived he counted himself an happy man: and so long as thus doest well unto thyself, men will speak good of thee. He shall follow the generation of his fathers: and shall never see light. Man being in honour hath no understanding: but is compared unto the beasts that perish. . . .*

The soft and melancholy chant dies on a falling lilt. The clergy, quire and people sit down in deep oak seats, all but the lector, who rustles to the lectern, adjusts his pince-nez, and says gently, "*Here beginneth the first verse of the sixth chapter of the Book of Micah. Hear ye now what the Lord saith: Arise, contend thou before the mountains, and let the hills hear thy voice. . . .*"

The musical Eton-and-Cambridge monotone, just not parsonically pitched, strolls on, relating the Lord's controversy in the mountains with His people. I turn the pages of my Prayer Book, read the charming rubrics, read the Preface, of 1662, so gentlemanlike, so suavely urbane. *It hath been the wisdom of the Church of England, ever since the first compiling of her Publick Liturgy, to keep the mean between the two extremes. . . .*

And then, Of Ceremonies, why some be abolished and some retained. . . . And moreover, they be neither dark nor dumb ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. . . . And in these our doings we condemn no other

tations.

Meanwhile, the Eton-and-Cambridge voice is gently putting searching inquiries, becoming reluctantly menacing. *Are there yet, it asks, the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins. Thou shalt eat, but not be satisfied. . . . Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not drink wine. . . . That I should make thee a desolation, and the inhabitants thereof a hissing. . . .*

It has grown too violent, this mountain controversy. *Here endeth the First Lesson*, and so to the Magnificat. One feels that it was time.

These violent Hebrews: they break in strangely, with hot Eastern declamation and gesture, into our tranquil Anglican service, our so ordered and so decent Common Prayer. A desolation and a hissing: those are not threats that our kindly clergy like to quote, even against

those of their flock who have abominable scant measures and wicked balances. Milton railed against "the oppressions of a simonious, decimating clergy," but, thought they cannot help (since they must live) being decimating, they are no longer so simonious, and are a kindly race.



As to these services, which they long since so gracefully adapted, so fitly, beautifully, and ceremoniously translated and assembled, they are, as Sir John Suckling pointed out three centuries ago, fit for the attendance of even the fastidious Cato.

Be that as it may, and whatever God may think of it. For my part I greatly admire and enjoy the Anglican order.

Though of course there is, from time to time, a sermon. . . . But it seems that this cannot, in any Church, be helped.

Personal Treasures
by *Rose Macaulay* in
For Services Rendered

"She's Gone"

*Who is the third who walks always
beside you?*

*When I count, there are only you
and I together*

*But when I look ahead up the
white road*

*there is always another walking
beside you*

*Gliding wrapt in a brown man-
tle, hooded*

*I do not know whether a man or a
woman*

*—But who is that on the other
side of you?*

—T.S. Eliot

He entered the elevator, and the operator recognized him immediately. She looked at him somewhat painfully and said, "How is she?" Without really looking at her and with some difficulty, he replied quietly, "She's gone."

That's all that was said, and it took but a moment. I would not have remembered it, I suspect, except it seemed strange to hear such personal words on an elevator at Macy's in New York City. In addition to that, the young man, apparently a store

employee, seemed so alone and distant in the midst of a crowded elevator.


"How is she?" "She's gone," he replied.

I have wondered since then who "she" was. Perhaps, it was his wife or mother who had died after a long illness. Or it might have been another employee about whom they cared a great deal. Whatever the circumstances, I felt for a moment that I had shared, albeit by accident, an intensely personal encounter. It was as if a door had opened quickly and then shut, leaving one with fleeting impressions and different explanations about what had been heard and seen.

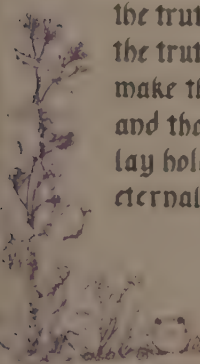
That chance meeting served to remind me that behind every person there is a lifetime of events and feelings, successes and tragedies which we can only know and experience in part. At the same time, it is of the essence of the Christian faith that we respond to each person by affirming their particularity and their uniqueness as a child of God. In the language of the day, I suspect our

relationships with one another would be more positive if we could look behind the packaging and realize that the product there is one-of-a-kind—warts and all—and unique in the eyes of our Creator.

*Cathedral Bulletin
Christ Church Cathedral
Houston, Texas*



If thou remain
in My way
thou shalt know
the truth, and
the truth shall
make thee free
and thou shalt
lay hold on
eternal life.



Sexual Abuse and the Atonement

There has recently been a conspicuous upsurge of cases of sexual harassment and abuses in the Church. We are going to see an exponential increase in accusations made by women (usually) against male (usually) clergy. It is going to be excruciating. What interests us here are the theological ramifications. We continue with the passage in *Episcopal Life* that we quoted in the last issue of the *Outlook*. Social worker May Meader, who has been studying the Church's theology from the perspective of people recovering from sexual abuse, [says] "People who are working out their abuse are hearing this message, that it is only through a Father's sacrifice of His Child that our sins can be atoned, and they find that unacceptable."

In speaking recently with a Christian woman who is just beginning to get in touch with her anger at men, we realized more clearly than ever before

that there is now a need to address many centuries of poorly and insensitively expounded theology.

For those of us who have found the Atonement to be the central doctrine undergirding and inspiring renewal, there is a special responsibility. We need to find ways of making it clear that, in the Crucifixion, we do not see the Father doing something terrible to a helpless Son. Interpreters of the past have not been sufficiently emphatic about this; wittingly or unwittingly, many evangelical commentators have indeed left the impression that the Son is the innocent victim of a punitive Father. The central fact is that Jesus' death was His own voluntary decision, together with the Father, to perform an act of divine self-offering for the everlasting good of His wayward children. Surely we can understand this from the imperfect analogy of a parent sacrificing him/herself for a son or daughter—in wartime, for instance, or in a hostage-taking.

It seems unfortunate that these things should need to be said, for the true nature of the

Atonement should be the comfort, not the scourge, of every Christian.

II.

The final part of the quotation from *Episcopal Life* reads, "The theology of sin in the Church is all about human worthlessness." The woman who made that statement has been suffering from the effects of sexual abuse by a member of the clergy.

Again, we reply that the Church has indeed failed to teach its own theology correctly, and that lies at the heart of the problem. There was a telling revision in the 1982 Hymnal; the line from *Beneath the Cross of Jesus*, which read, "Two wonders I confess: the wonders of redeeming love, and my own worthlessness," now reads "my unworthiness." We remember John Stott calling for this change years ago. Since each human being is of infinite worth to God, we should never have allowed the language of "worthlessness" to be used. The death of the Son of God for the redemption of each individual is a clear demonstration that

God was willing to pay the highest possible price for our redemption. He would hardly have done this if we were "worthless" to Him.



However, the misunderstanding about "sin" still persists. It is thought that the confession of sin demeans and devalues the human being. We have not succeeded in adequately explaining how the knowledge that one is a sinner actually comes as a new and liberating message. The key to understanding this is the theology of radical grace. We cannot grasp the meaning and scope of sin until we have responded to the wonderful news of our freely offered deliverance, wrought in Christ.

So, any talk of "sin" outside the context of the community that has come into being around the Gospel of Christ crucified will indeed have a bizarre sound. We were reminded of this recently when we read an article about a congregation that has been in turmoil because its rector revealed that he was being divorced and marrying a parishioner with whom he had been having an affair. He was quoted as having said, "I am a sinner; there's no question . . . We all make mistakes." This fell very oddly on our ears.

Trinitarian Christianity attests that in the crucifixion of Jesus we see God taking the original "affirmative action" to pay the price for sin—not mere "mistakes," but an active power of rebellion and disobedience that works hand in hand with evil to produce death—anything less than this is pallid and ineffectual. In baptism, we are baptized into Christ's death, thereby dying to sin (Romans 6:2–3); this and this alone is the fire that purifies.

*The Rev. Fleming Rutledge
via The Evangelical Outlook*

Igreja Episcopal Anglicana Do Brazil

IN ITS VAST geographic space and with a population of over 150,000,000, the Anglican presence in Brazil numbers over 70,000 in seven dioceses. With over 100 clergy and a dozen Bishops the Province maintains a theological college, seven secondary schools and four orphanages. There are 105 mission stations in the country with 80 lay readers. The Provincial Office is in Porto Alegre. *Estandarte Cristao*, the Provincial newspaper keeps the widely dispersed church informed. There were expatriate Anglican chaplaincies established in Brazil in 1810. Mission-

ary work began after the separation of Church and State in 1889 with initial work, in the southern states, being carried out by the Episcopal Church USA. The Province became autonomous in 1965. A synod of two houses meets every three years to govern the work of the Church.

In the past few years the Province has seen two new Bishops elected and the creation of the Diocese of Pelotas. Efforts have begun in the hopes of planting Anglican work in Amazonas and Para. It is one of the Portuguese speaking Churches in the Anglican Communion.

Anglican Consultative Council



And In All Places

DESCRIBED as the most important event in the Church of England since the Reformation, the General Synod voted by a razor-thin margin in November to approve legislation allowing for the ordination of women to the priesthood. Opponents of the measure insisted that a vote for ordination of women represented a serious break with Christian tradition and the Scriptures. The Archbishop of Canterbury said, "The ordination of women to the priesthood alters not a word in the Creeds, Scripture, or the faith of our Church." Retired Anglican Bishop Graham Leonard of London called for dissenting Anglicans to form a "personal prelature" under the Vatican umbrella, a separate church that would retain some aspects of the Church of England but would be under the ultimate authority of the Pope . . . And by a 79% majority, the 2.4 million-member Anglican Church of the Province of Southern Africa voted to ordain

women priests.

MUSLIMS ARE CONVERTING to Christianity at an unprecedented rate as mission agencies focus their evangelism efforts on Islamic countries, according to the London-based Frontiers organization.

LOOKING FOR A COMMUNITY OUTREACH project, the EYC of St. Mary's Church, High Point, North Carolina, started preparing meals for Triad Health Project, an AIDS service organization. One Sunday a month, an average of fifteen young people spend time cooking meals, packing them, and then storing them in a freezer. The cost comes from the parish's youth budget or from money the group has raised.

COWLEY PUBLICATIONS and the Rev. Dale Coleman have received requests from the Rev. John Chien, Bishop of Taiwan, to translate and publish *The Anglican Spirit* by Archbishop Michael Ramsey.

SUSAN MOON, 12, was named



FOR LENT

GIFTS OF LOVE, Robin Gill, foreword by the Archbishop of Canterbury. Contains short chapters for daily reflection on the love of God during Lent; written with warmth and wit in a "down to earth" style that lets you enjoy the journey toward your goal of becoming more Christ-like every day.

Item Z48 (softcover, 144 pp) **\$7.99, postpaid**

CHRISTIANITY 101: YOUR GUIDE TO EIGHT BASIC CHRISTIAN BELIEFS, Gilbert Bilezikian. Presents basic doctrines of the Christian church in plain language that will help "old" Christians sharpen their understanding and defense of the faith, and "new" Christians become familiar with Christian teaching. The doctrines covered are the Bible, God, Jesus Christ, the Holy Spirit, human beings, salvation, the Church, and end times.

Item Z47 (softcover, 288 pp; available in April) **\$12.99, postpaid**

THE LENTEN SPRING: READINGS FOR GREAT LENT, Thomas Hopko. Forty meditations on Lent ring with a clarity, vitality and refreshment often missing in much Lenten literature.

Item SV11 (softcover, 229 pp) **\$7.95, postpaid**

GREAT LENT: JOURNEY TO PASCHA, Alexander Schmemmann. A short explanation of Great Lent, that time in the liturgical year when all Christians prepare themselves for the coming of the Risen Lord.

Item SV12 (softcover, 140 pp) **\$7.95, postpaid**

Item SV111 **The Lenten Spring and Great Lent \$14.00, postpaid**

Order from, and make remittances payable (in U.S. funds) to:

The Anglican Bookstore, 100 Skyline Drive, Eureka Springs, AR 72632-9705

VISA/MasterCard/American Express accepted

(501) 253-9701

Outside U.S. please add 50¢ per book • Arkansas residents add 4 1/2% tax

the British Broadcasting Corporation's "Choirgirl of the Year," winning prizes for herself and her church, St. John the Baptist, Worthington (UK).

VANGELIST JERRY FALWELL says he wants to maintain control of the financially-trapped Liberty University so that "in the next generation we won't have another Harvard on our hands."

THE SEAMEN'S CHURCH INSTITUTE of Los Angeles is ready to launch an ambitious plan to breathe new life into its theme, "a guiding angel in the harbor." One goal is to expand the ship visitation programs so that a Christian representative boards each of the 7,000 ships that annually enter the Los Angeles-Long Beach harbors, the largest combined port in North America.

THE SOUTH AMERICAN MISSIONARY SOCIETY announced the election of Michael Murphy of El Dorado, Arkansas, as Chairman of the Board of Trustees.

SPEAKING AT YORK MINSTER recently, Lord Coggan,

former Archbishop of Canterbury, said, "I want to see the ministry of preaching magnified again in the Church of England. I like the question put by Thomas Carlyle: 'Who, having been called to be a preacher, would stoop to be a king?' I want the preacher to be seen, not as a puny little essayist commenting on contemporary is-

GOOD NEWS ABOUT

Good News Daily

***Devotional Reflections on Scripture
Based on The Daily Office
of the Book of Common Prayer
of the Episcopal Church***

Good News Daily comes in a versatile leaflet format which lends itself to a variety of uses. A standing minimum order of 20 is \$1.20 per week, and increments of 5 in quantities larger than 20 are \$0.30. Jesus said, "Feed my sheep." Nourish your congregation with daily Scripture reading for pennies a day. Contact the Bible Reading Fellowship, P.O. Box M, Winter Park, Florida 32790. (407) 628-4330.

sues with a dash of religion thrown in, but as an emissary who, God help him, handles a word which is like fire, purifying, warming, like a hammer that breaks rocks."

MAKES THE HEART GLAD to read in a parish leaflet the remarks of a long-time Sunday School worker: "I know that things are different in Sunday School now because when I ring the dismissal bell, the kids no longer immediately dart out the door."

FIDEL CASTRO isn't dead, but atheism in Cuba is a thing of the past. A religious resurgence reportedly is sweeping the island, and new adherents are flocking to a variety of faiths and denominations, according to an Associated Press account.

THE REV. WILLIAM W. RANKIN, Rector of St. Stephen's Church in Belvedere, California, has been named Dean and President of the Episcopal Divinity School in Cambridge, Massachusetts. He succeeds the Rt. Rev. Otis Charles, who is retiring this summer.

THE DIOCESES OF MISSOU-

RI AND SPRINGFIELD have made tentative plans for an innovative joint effort to address the needs of the poor in East St. Louis. Described as the "most distressed small city in America," East St. Louis lies within the Diocese of Springfield but adjacent and closely connected to St. Louis, the See city of the Diocese of Missouri.

A TIP OF THE BIRETTA to the Diocese of Gibraltar, marking 150 years of ministry in Europe to St. Paul's Church, Chester, Pennsylvania, on its 290th anniversary; to Christ Church, North Conway, New Hampshire, for 125 years of service; to St. Thomas' Church in Dover, New Hampshire, celebrating its centennial; to St. Paul's Church, Virginia City, Montana, observing 125 years of ministry; to St. Mary's Church, Portsmouth, Rhode Island, on the occasion of their 150th anniversary; and to Zion Church, in the picturesque village of Windsor, New York, for 150 years of ministry.

THE ALBAN INSTITUTE has announced a nationwide search for a new President, following Loren B. Mead's statement of his

sh to retire from the post. The
ban Institute is a non-profit
organization providing re-
search, consultation, training,
and publications to congrega-
tions of all denominations as
they seek to become empower-
ing communities of faith.

THE EDITOR of Religious
News Service speculated that
when William Clinton, a South-
ern Baptist "moderate," moved
to the White House, the large-
liberal Episcopal establish-
ment shifted to "in" from its
"out" status under George
Bush, an Episcopalian. Simi-
larly, the Southern Baptist con-
servatives who had been more
than welcome on Bush's door-
step are now relegated to "outs"
under fellow Baptist Clin-

ton . . . And Hillary Rodham
Clinton became the first mem-
ber of the Methodist Church to
serve as First Lady since Wil-
liam B. McKinley and his wife,
Ida, occupied the White House.

WE'RE NOT KIDDING:

Clowns ran through the Cath-
edral in Liverpool (UK) at a re-
cent Decade of Evangelism ser-
vice, during which the
congregation of 3,000 reflected
on what it meant to be "fools for
Christ."

THE FOURTH ANNUAL CON-
FERENCE of the Vergers' Guild
of the Episcopal Church was
held recently at the Church of
St. Michael and St. George, St.
Louis, Missouri. Founded in
1988, the VGEC has more than

FREE

SOME ADVICE
TO
LECTORS
ON THE SUBJECT OF
READING THE
LESSONS

This small booklet is used in hundreds
of parishes to help lectors to make the
readings of the Holy Word much more
comprehensible and interesting.

Write today for one or several. No
charge or obligation.

Illuminations®

90 Harrison Ave.
Sausalito, CA 94965

160 members throughout the United States. For membership information, please contact William H. Gleason, 618 Harpeth Parkway East, Nashville, Tennessee 37221-3504.

MAKES THE HEART SAD: After thirty-eight years, **Our Church Times**, a popular Episcopal Church publication, will cease operation due to lack of funds, soaring costs, and other factors beyond the publisher's control.

ADDENDUM: The original source for "God" (Michaelmas '92 TAD) is **Episcopal Cursillo Newsletter** of the Diocese of Washington, DC . . . In "Wrong Church, Wrong Pew" (Michaelmas '92 TAD) the correct spelling for the subject of the article is Bishop Conkling . . . The answers to "Transsept Trivia" (Michaelmas '92 TAD) should be 1, c; 2, d; 3, a; 4, b; 5, g; 6, e; 7, f . . . The Rev. William C. Morris, Jr., All Saints' Church, River Ridge, Louisiana, is the author of "Your Pledge Is" (Transfiguration '92 TAD).

AND, FINALLY, from **Christian Crackers**, we have the story

of church members in England who were meeting to discuss raising money to repair the roof. A wealthy member stood up and said he would donate £5. As he sat down, a bit of ceiling fell on his head. He rose again and said he would make it £50. Another member was heard to say "Hit him again, Lord."

KEEP THE FAITH—and share it, too!—JKW



RHETT JUDICE ECCLESIASTICAL DESIGN

INTERIOR RENOVATIONS
FURNISHINGS AND FITTINGS
ARCHITECTURAL ORNAMENTS

SPECIAL SKILLS IN
THE DECORATIVE ARTS
OF
POLYCHROMY, GILDING
STENCILLING

609 NORTH WINDSOR BOULEVARD
LOS ANGELES, CALIFORNIA 90024
213-465-0607

We Recommend

EVEN CRUCIAL MOMENTS IN CHRIST'S LIFE AND IN OURS, the Rev. Dr. John W. Bates' concise treatment of the great events in the life of Jesus and their application to the complex tensions of contemporary life. Available from Morehouse Publishing, P.O. Box 1321, Harrisburg, Pennsylvania 17105, or 1-800-877-0012.

SEEDLINGS, INC., which provides excellent curriculum especially designed for small Sunday Schools, as well as a variety of material suitable for Inquirers'. Class, Confirmation instructions, etc. A descriptive brochure is available from Seedlings at P.O. Box 1062, San Marcos, Texas 78667, or (512) 92-3859.

SEWANEE THEOLOGICAL REVIEW, an Anglican journal of theological reflection. Subscriptions at \$10 yearly from the University of the South, Sewanee, Tennessee 37375.

THE ANGLICAN BIBLIOPOLE, an excellent source for scholarly, out-of-print books

(bought and sold). Catalog (\$1.00) from 858 Church Street, Saratoga Springs, New York 12866, or (518) 587-7470.

THE NEW EDITION of George MacDonald's classic fairy tale, **The Lost Princess**, with captivating illustrations by Bernhard Oberdieck. Available at \$19.95 (ppd) from the Anglican Bookstore, 100 Skyline Drive, Eureka Springs, Arkansas 72632-9705, or 1-800-572-7929.

THE OFFICE OF COMPLINE, beautifully set in leaflet form by The Hill Press (\$2.00 per copy plus postage). Contact Stephen Heaver, Jr., 500 Woodlawn Road, Baltimore, Maryland 21210, or (410) 235-6144.

ROGET'S THESAURUS OF THE BIBLE, by A. Colin Day, the ultimate reference book with more than 43,000 Bible references. Available at bookstores or from the publisher, Harper-San Francisco, 1160 Battery Street, San Francisco, California 94111, or (415) 477-4400.

A WIDENESS IN GOD'S MERCY, by Clark H. Pinnock, a book on the finality of Jesus

Christ in a world of different religions. Zondervan Publishing offers it at \$14.99 (plus postage); 5300 Patterson Avenue SE, Grand Rapids, Michigan 49530.

IN DIALOGUE WITH SCRIPTURE: An Episcopal Guide Bible Study. The revised and expanded version of a popular educational resource includes six articles about Scripture, fifteen Bible study methods, and more than one hundred reviews of Bible study programs, books, and videos. More information is available from the Rev. Linda L. Grenz, Episcopal Church Center, 815 Second Avenue, New York, New York 10017-4594, or 1-800-334-7626, ext. 5242.

DR. CALVIN M. JOHANSSON'S new book, **Discipling Music Ministry: Twenty-first Century Directions**, a thoughtful book which strives to define the place church music occupies in the discipling process. Hendrickson Publishers, Inc. is the source, P.O. Box 3473, Peabody, MA 01961-3473.

SEABURY-WESTERN THEOLOGICAL SEMINARY'S "Prospective Student Days," May 2-4, 1993, for those considering

theological education. Contact Stephanie Denson, Coordinator of Admissions, at 2122 Sheridan Road, Evanston, Illinois 60201 or (708) 328-9300.

THE ONGOING FINE WORK of the Church Periodical Club, whose mission for the past one hundred years has been to provide books and periodicals throughout the Anglican Communion. The **Quarterly** brings news to supporters and may be requested from CPC at 815 Second Avenue, New York, New York 10017-4594.

A VARIETY of cards, educational materials, calendars, etc. from C.E. Visminas Company, 812 Ivy Street, Box 10189, Pittsburgh, Pennsylvania 15232, or 1-800-752-1429.

THE ORDER OF ST. ANDREW

A Religious Order of men and women, both married & single, not living in community.

For information, contact:

*The Father or Mother General
The Order of Saint Andrew
2 Creighton Lane*

*Scarborough, New York 10510
914/941-1265; 762-0398*

Deaths

THE RT. REV. EDWARD RAN-
OLPH WELLES, 83, IV Bish-
op of the Diocese of West Mis-
souri.

THE REV. JOSEPH M.
KITAGAWA, 77, author, teach-
er, and former Dean of the Di-
vinity School of the University
of Chicago. While living in a
detention camp for people of
Japanese origin during World
War II, he was ordained a priest
and ministered to his fellow
prisoners.

Are you being called?



Episcopalians—
women and men, lay
and clergy, single and
married—have
discovered the answer

to that question through the
brotherhood and Companion
Sisterhood of Saint Gregory. God
has called us to consecrate our
lives through obedience to a
common rule of life.

COULD GOD BE CALLING YOU?

*To explore our rule, contact
The Superior General
St. Bartholomew's Church
82 Prospect Street
White Plains NY 10606*

THE REV. VIRGIL VAN
STREET, at the age of 82. Father
Street's ministry included par-
ishes in Delaware and Mary-
land and was preceded by a ca-
reer in the U.S. Foreign Service.

BROTHER DESMOND MIL-
TON SMITH, SSF, 55, Bishop
of Belize. He joined the Society
of St. Francis in England and
worked in Zambia and Tan-
zania before joining the Ameri-
can Province in Trinidad and To-
bago.

PETER GOLDING, classical
scholar, devout Churchman and
communicant of St. Nicholas'
Church, Wickham, the Diocese
of Portsmouth (UK).

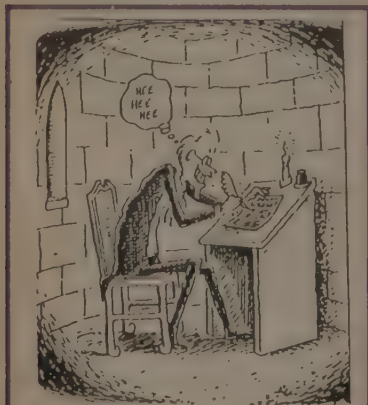
JANE GRAY, widow of the Very
Rev. Francis Campbell Gray, at
the age of 75.

SUSANNA HODSON, 102, a
worker for the Church of Eng-
land for more than fifty years, at
her home in Winchester. She
was a missionary in India in the
'30s, did relief work during
World War II, and continued in
service to the Church after her
marriage to the late Bishop
Hodson.

RED BARBER, 84, respected radio broadcaster, from St. John's Church, Tallahassee, Florida.

MARJORY CREIGHTON FORT, 88, from St. John's Church in Bangor, Maine. Mrs. Fort served for many years as a youth worker in the Diocese of Maine and of Western Massachusetts, where she was sometime co-director of Bucksteep Manor Youth Camp.

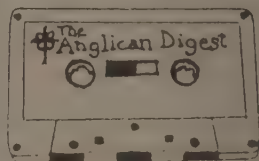
DOROTHY WALKER BUSH, 91, mother of former President George Bush, from Christ Church, Greenwich, Connecticut.



Late at night in the gloom of his castle tower, the evil Dr. Mordrek composes new, unsingable tunes for cherished old hymns.

Listen to the *Digest* when you drive in the car, or anytime.

We are offering *The Anglican Digest* on audio tape for readers with vision problems and for those who would prefer to listen to TAD.



"TAD on Tape" is available at the regular subscription price of \$15 per year for six "issues."

The Anglican Digest (and "TAD on Tape") is a ministry and is sent to anyone wishing to receive it, regardless of ability to support it in a monetary way. Please write *The Anglican Digest*, P.O. Box 11887, St. Louis, MO 63105, or call 314-721-1502.

Transept Trivia

THE THIRTY NINE ARTICLES of Religion think it "repugnant to the word of God" to have public prayer or sacramental rites in a language not "understood by the people," but over the years our Prayer Books have kept their Latin or Greek titles for many of their parts. Match the ancient tongue titles below with their English equivalents. Give yourself an extra point if you know where each selection occurs.

Latin/Greek

- .Phos hilaron
- .Pascha Nostrum
- .Gloria Patri

- D.Dominus regit me
- E.Benedictus qui venit
- F.Nunc dimittis

English:

- 1.Glory be to the Father (in the Daily Offices, after psalms and certain canticles).
- 2.Christ Our Passover (the Easter invitatory in the Daily Offices).
- 3.The Lord is my shepherd (actually, "the Lord leads me" . . . the beginning of the 3rd Psalm in the Psalter).
- 4.The Song of Simeon ("Now test thou thy servant depart" . . . one of the canticles).

- 5.Blessed is He who cometh (in the name of the Lord . . . said right before the institution narrative begins in the Great Thanksgiving in Holy Communion).

- 6.O, Gracious Light (a hymn in the Evening Offices).

ANSWERS: 1.C, 2.B, 3.D, 4.F, 5.E, 6.A

*The Rev Kenneth L. Fields
St Thomas' Church,
Birmingham*

A View from Abroad

ZUGUNSTEN

It is the German word for "in favor of." It is used in theology when one idea loses out in favor of another. It is a good simple word for what has happened to us, to our Anglican presentation of the Christian Faith.

Christology has lost out to *zugunsten* ecclesiology. It is that simple (although the historical working out of the experience is complex). Ecclesiology, which is our interest, our passion for the Church and the things of the Church (this used long ago to be called the "Church Idea"), took over (exactly *when* one cannot say, but it is the wild olive shoot grafted onto older stock), at the expense of Christology.

This is not a judgment. Observers inside and outside the Church have seen it for a long time. At the core of our Church's self-perception seems to be this "Anglican ethos," a singular way of seeing—is it a dream of "England" (fantasy England) meets the Golden Mean?—but without content, the *what* that is seen. Someone here was de-

scribing a North American theologian: "He has built a house in which theology can be done." But what theology? What done?

The "what done" is the Old Old Story, and the theology is Christology. It is the centering on the person and work of one Person from whom great good once came and still does and with whom great good can yet be tried.

In sum, ecclesiology without Christology becomes idolatry, or terminal obsolescence. Christology itself, on the other hand, cannot help but produce the fruit of good ecclesiology. Whatever form such ecclesiology takes, if it is founded on the Rock of Ages it will prosper and water the earth.



*The Rev. Paul F.M. Zahl
is The Digest's
European Correspondent.*

The Archbishop's Voice

What sort of Church can measure up to its missionary vocation? What equipment, what training, is needed for effective evangelism?

Two hundred years ago the establishment of the American Church had led to a certain complacency among its clergy. We are told that they were better provided for than the clergy of any other church, but at the same time history relates that they were "less respectable, less subject to restraint, and less guarded in their morals." No doubt their successors would not recognize themselves in that description!

Holiness of life, personal prayer and the consecration of daily duties—these things are the bedrock of effective witness. But let me mention three particular challenges which I believe are relevant to our mission as Anglicans today.

First, take seriously the weak and the oppressed. We are, in Ezekiel's words, "to bandage the hurt and strengthen the

sick." We are to shepherd the flock with justice.

One of my earliest official visits to the United States was in April 1992. It was, as it happens, at the very time the riots erupted in Los Angeles. There was real apprehension in New York that weekend that the violence would take hold there too. Mercifully it was not to be. It is not for me as an outsider to enter the arguments, or discuss the causes, of those terrible days. I am familiar with our own need for urban regeneration in the cities of Britain. But I do want to say that a Church alive to its mission will be right in there, in ministry, in prophecy, in support of those who are tackling the real issues. This too is a mission, and the Episcopal Church can be proud of its social involvement in the affairs of this nation. We are to shepherd the flock with justice.

Second, give the flock "proper food." There is a danger these days that the old adage "the hungry sheep look up and are fed" will be turned upside down, and become "the hungry sheep are fed up and don't look." There is hunger, spiritual hunger, for the true bread that

will satisfy. People hunger and thirst for righteousness, for justice; but they hunger too for a faith that will feed their minds as well as their hearts.

We Episcopalians pride ourselves that our tradition can hold its own among the intellectual challenges of the day. We want to present our faith in ways that do justice to the wonderful variety of human knowledge—scientific, ethical, cultural. Our teaching of the faith, our nurturing of the young, our education programs, must not offer milk for babes when what is needed is solid food for adults. We must not offer people the spurious evangelism of pure emotion or false promises. True evangelism, whether in this decade or any other, will always stretch the minds, as well as satisfy the hearts and souls, of those who seek the bread of life. Those who seek the bread of life.

Third, be reconcilers of division. Thomas Claggett of Maryland, the first bishop consecrated on American soil, was a much-loved man. In his life his personal suffering through ill-health, his reconciling of theological division in the diocese, his patience with the early

struggles of the Church, and during the troubles of the war—all these might have discouraged a lesser man. But he understood suffering, and how in God's time it can be turned creatively into new life. He challenged the Church to look beyond the immediate pains and problems, and to put its faith in the God who never turns us away.

The Church is never free of storms, internal and external. But its resources for riding the storms are inexhaustible. We need only to feed ourselves on the word of God and to study the scriptures, to put ourselves alongside the weak and to shepherd them with justice, and to stay close to Jesus Christ, allowing him to reconcile our lives to God and to one another.



* *George Carey*
The Most Rev. and

Rt. Honorable George L. Carey
Archbishop of Canterbury

THE ANGLICAN DIGEST

Jerusalem

Conveniently we walked and
captured scenes
from all of Herod's "this" and
David's "that."
The Kodaks clicked at Bible
Atlas dreams
where churches grew at each
place Jesus sat.
A pair of Calvaries were there
to choose,
cluttered and a very empty
one.
And guides abound for
Christians, Muslims, Jews
in corners guarded with a
loaded gun.
Where is the glory Solomon
erected,
the peace which carried Jesus
to the cross,
the tolerance by Saladin
protected,
now claimed by greed and
commerce and by loss?
One sees the City not by
church and shrine
but in each life which mirrors
the divine.

The Rt. Rev. Francis C. Gray
Diocese of Northern Indiana



Encore!

30 years ago
in TAD . . . 1963

Through the ages and around
the globe many millions have
gone to church with the Prayer
Book, prayed its prayers, sung
its praises to God, kept its si-
lences, entered into its moods,
fasted when it bade them fast
and feasted when it called them
to rejoice. They have drawn
strength from the deep wells of
its refreshing streams; and have
gone to rest at night with its
powerful words making melody
in their hearts; and they have
passed to that other rest, at the
last, upheld by its assurance of
the love of the Eternal One who
is the Giver of Life.

John Wallace Suter

